

# INTEGRITY

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The Yelling Peril!



**This Issue: Overpopulation**

**OL. 6, NO. 7 : APRIL 1952**

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INTEGRITY is published by lay Catholics and dedicated to the task of discovering the new synthesis of RELIGION and LIFE for our times.

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## EDITORIAL



ASTER is the time of Resurrection, and very appropriately in this our April issue (you notice how liturgical we are about these things!) we "resurrect" Ed Willock. We are happy to have him back, and we think you will be too; for it is largely due to your prayers and your charity that he is able to write and to draw again. He is not well enough to assume editorial responsibilities but he will be a regular contributor.

At this time however (and we are afraid *this* is not in season) we have to announce that Carol Jackson has left us for a well-deserved sabbatical. While we feel bereft and wonder what we shall do without her vigor and vision, we realize that INTEGRITY does not and should not depend on one person. If we were inclined to use Hollywood parlance, we should say that "this thing is bigger than all of us." We trust that if INTEGRITY is doing the work God wills it to do He will guide and prosper it. And if it is not doing His work, it may as well fold up.

But spring is the time of new beginnings, so we cannot help feeling hopeful. New editors, like commencement speakers and pastors at church cornerstone layings, are supposed to say something memorable. We think the most fitting thing to do is to outline our policy, and in justice to you our readers to let you know what you can expect.

To begin with, we reiterate that INTEGRITY will remain a radical publication. By that we mean we shall continue trying to get at *root* problems and work out radical Christian solutions. In other words—as always from the magazine's beginning—we won't be content to patch up a building that is a fire-trap and whose foundation is beginning to rock, simply by adding to it an impressive Christian facade. We shall continue to go and inspect the foundations and start our restoration from there.

However, while we realize that we must clear away the rubble before we can re-build, we know that "rubble removal" cannot go on indefinitely. A certain amount of destructive work is necessary to make way for construction. But we feel there comes a time when we have an obligation to give plans for a constructive program, for a positive apostolate, for a Christian social restoration.



Our aim will continue to be the one given on our inside front cover: to discover the new synthesis of religion and life for our times. Note that it is religion and life, *not* religion and thought. INTEGRITY is not supposed to be a magazine for intellectuals (although we do believe that we should stimulate our readers to *think*). We are and we shall continue to be intent on giving ideas which are *livable*, on being concerned with the problems, the worries, the *material* of daily life.

We have never published things simply because they are pleasing or popular. We do not subscribe to the publishing school of "we give the public what they want." But we do realize that we have the obligation of being at the service of our readers, of meeting their needs. INTEGRITY must not be a collection of ideas which look well on paper, but primarily an instrument to assist people in leading a full Christian life.

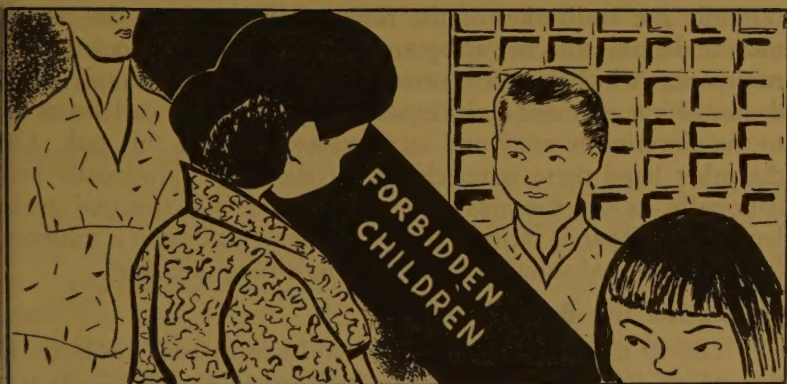
We aim to tell the truth because we realize that "the life of love can only be led under the light of truth." However, we do not claim infallibility. We realize that in the reform of the temporal order there must be a certain leeway, a certain amount of experiment. No one can have the sole, ultimate answer for the reform of each particular nook in society; for there are certain relative factors which must be taken into account. In this area it is easier to be dogmatic about what is wrong than about what would be right.

We are intent primarily on building a new Christian society, but we do not believe that outlaws an appreciation of the immediate rescue work which seems necessary in our present world. In other words, while taking a long range view, we shall give the worth (and also point out the possible dangers) of a short range program.

INTEGRITY is sometimes accused of lacking charity. We do not think that charity and truth are incompatible—in fact, we are sure of their perfect compatibility. We do not intend to hide the truth about what is wrong lest we be accused of being uncharitable; but we do realize that all our criticisms of existing conditions, all our wrath against hypocrisy and mediocrity, must proceed from the *indignation of love*. Saint Catherine of Siena could reproach Popes and princes successfully only because she loved them more than she hated their sins. And God Who saw with divine exactitude the immense evil in the world yet "so loved the world as to give His only begotten Son."

We ask your prayers that we learn to tell the truth with charity.

THE EDITOR



## The Population Problem in Japan

*Almost every day some magazine or newspaper has a terrifying report on the gross overpopulation of the globe. They take as their dogma the necessity of birth control as Christians accept the necessity of grace. We think it is highly important, therefore, that we devote an issue to this subject.*

*Father Axer, professor of philosophy at the Catholic University in Tokyo, leads off with a report of his study of the problem.*

**E. Axer, S.J.:** These lines are written during the first few days of 1952, one of Japan's most important years in her modern history; in the newspapers, in the whole public life one feels an air of expectancy and anticipation for the coming year. The Japanese people who for the last ten years or more were not the masters of their own destiny, being first ruled by the militarist clique which brought war and suffering, then living under the benign but firm rule of the occupation which tried to get them ready for the big event of this year, are at last witnessing Japan's complete independence with the coming into effect of the peace treaty, her acceptance into the ranks of free and sovereign nations of the world. But it looks to me—walking through the gaily decorated streets and shops of the big cities—that the atmosphere of the two previous New Year's celebrations which I have experienced here in Japan, had been gayer, more boisterous and "expensive," although the stores were never as well stocked as this year, from food and clothing to toys and imported luxuries.

### The Year of the Dragon

One reason for a more sober celebration of the beginning of the "Year of the Dragon" (as 1952 will be known in Japan) is



certainly the realization of the responsibilities which the nation must undertake with her acceptance into international society. The newspapers which in a few years have gained an amazingly great degree of integrity and civic responsibility, forcefully call attention to the sincerity, honesty and sacrifices required for this task. On the other hand there is no closing of the eyes, individually and nationally, before the grave economic, moral and spiritual problems which Japan is facing. These problems still await a solution, for the attempted solution has led in the wrong direction.

### **Population the Basic Problem**

One of the most pressing, indeed the most basic problem, is that which is generally called the "population problem." It implies many side-questions, but its core is the equation between the steadily growing population and the land (in its widest meaning) available. Its main attempted solution so far is population control by birth control, regrettably connived at, certainly not opposed by the occupation authorities. From their side it is too late now for remedial action even if better scientific and more Christian judgment should prevail there, for with the taking effect of the peace treaty all interference of SCAP (Supreme Command Allied Powers in the Pacific) in the internal and external affairs of Japan will end. But it is not too late to discuss the problem and its attempted solution in these pages, not only because it is faced, even if not in so crass a form, by other nations, but also because it is a case study of a chance missed by the West for a thorough and thoroughly Christian foundation of peace. In pointing out some possible solution of the problem it might not be too late to hope that the former adversaries of Japan will be prodded into activating these solutions if not by seeing their sanity, then by the danger of another war.

### **A Case Study in World Affairs**

If we called this whole problem a case study of a chance missed we mean that with the signing of the armistice Japan became a virgin ground, with people and government susceptible and eager for guidance and ideas from the West. They snapped up with eagerness the external expressions of our way of life and our civilization, from ice-cream and jitterbug to the less indifferent and even downright evil signs of the "democratic" way of life ("democracy" being the "mystic" word which for many, especially young people, justifies sexual freedom and disregard for old and lovely family customs). The government legislated, by the so-called Potsdam Ordinances, land reform, establishment of a politic-

ally independent judiciary and the break-up of monopolistic combines. In the same open spirit people and government would have listened to a sane and sensible solution to the population problems, had there only been real "Christophers" to counsel them.

### **Population as an Old Problem**

The population problem seems to be a problem of modern Japan, dating from the time when she was forced by the West to come out of her shell and to admit foreign trade. In reality it is as old as the existence of the Japanese as an organized society on these four main islands. The reform of the empire, known as the Meiji Restoration, only brought the old problem into focus. Coming in contact with Western ideas, forms of government and business methods, Japan found it necessary in this reform of the 1870's, if she wanted to compete with the other powers of the world, to reorganize her feudalistic and patriarchal system of life, unite the feuding and independent lords, give the emperor real power and the people some faint semblance of voice in the government. Above all she had to stimulate industrial development and it is a well known fact from our high school geography how in a few decades Japan raced through the long development of English and American industrialism, turning from an agrarian feudalistic country with a stable population into an industrial empire whose centers rival Pittsburgh, at least in outward appearance, and directed by monopolies and family combines—and with a steadily and rapidly increasing population. If this normal development of the population goes on (the life expectancy is constantly growing also, through better medical care, hygiene and ampler food supply) the population is expected to reach 90,600,000 by 1955, in 1960 it will be 95,060,000, and in 1965 will have reached 100,000,000!

The above statistics seem to support the idea that any rise of industrialism results in an increase in population and that consequently in an agrarian economy the population would by itself tend to be stable. I should hesitate to make such a general statement precisely on account of the situation in Japan. True enough, during the hundred and more years during which Japan remained closed its population remained stable then shot up with the opening of the country and the rise of its industrialism, but there was a need for a larger population and a possibility, nay a necessity, to absorb the "surplus" into the ever more manpower-demanding industries. But in the case of Japan there exists no tie-up between the introduction of industrialism and the increase in population as Halliday Sutherland seems to think. He might be able to show



this for other countries, but in Japan this *post hoc* does not prove a *propter hoc*. The explanation is much simpler.

### **Infanticide**

Japan during the time of her containment was restricted very much as she is now to the four main islands, and with the agrarian economy this land could support just a certain number of people. The seemingly modern problem was present to Japan even then to find the balance of the equation between land and population. Before the Meiji Restoration this problem was solved in a very simple and "unsophisticated" manner. We are told that in order to keep the population down to 25,000,000 which could be supported by the land, laws were enacted which demanded the killing of superfluous and unsupportable children either after or before birth. In Kyushu for instance, the southern island, two out of five children were to be killed and from another part of the country we hear that only the first-born had a real right to live. With such barbaric regulations in force—and the statistics show that they had been executed—it is no surprise that the population remained stationary and even decreased between 1731 and 1846 by almost a million and a half.

### **Industrial Possibilities**

This habit of killing children had become so ingrained that laws of great severity had to be promulgated at first in order to stop it. In contact with the rest of the world, the Japanese saw that all the great powers had great industrial possibilities and a large population which was able to work these possibilities. If Japan wanted to emulate these powers and gain the same prestige and wealth as they had, she simply had to build up her industries and she had to have the manpower to operate them. The statistics show this however: it did not take long for human nature given the freedom (for the simple farmer did not care about the government's reason for a larger population and maybe initially was stimulated by ingrained obedience to the law) to return from its perversion. It seems strange now that the land which is known to so many GI's as the land of children should have waged its first war against its own children—but such are the facts and they again prove the possible perversion of human nature in any form of paganism.

### **Acquisition of Land**

In her subsequent history Japan's balance between land and population became very favorable, for she was able to expand her territorial possessions (not judging about the rightness of the means she used) to Korea, Manchuria, China and the Mandates



of the Pacific, while at the same time her industrial and over-all manufacturing capacities, even more expanded through the war demands, could absorb much of the surplus population. But she was really forced to this "expansionist" policy which finally led to the War in the Pacific by the pressure of her population, and therefore to ascribe the war merely to the insane ambitions of the Japanese militarists is somewhat unrealistic and does not take into account the *circumstances* which favored their success: Japan was simply bursting at her seams; greater industrialization was impossible and the world even refused Japanese products (although or, rather, precisely because of prices considerably below world market on account of abundant and cheap labor supply); the need for land (arable, and raw material supplying) was urgent with her decreasing exports—yet with overproduction and overpopulation! Just imagine the area of the State of New York, entirely tilled, having to support the populations of Pennsylvania, Delaware, New Jersey, Rhode Island, Connecticut, Massachusetts, Maine, New Hampshire and Vermont!—But you must see for yourself the intensive cultivation of practically every inch available. Even in the home gardens of the city residents, you have to see with your own eyes the little patches of terraced land which are made to creep up the mountainsides and the hills, worked by the back-breaking and rather primitive labor of the entire farm family—then you will realize that indeed long ago Japan had reached the limits of its land cultivation: one-sixth of her total square miles.

## The Peace Treaty

The peace treaty offered to the Japanese and signed by them willingly and gladly is indeed a peace of honor and mercy, of enlightened statesmanship and of unselfishness from the side of the United States—the Japanese people deeply appreciate this. But on the other hand, in view of the above facts and figures which should be known to Mr. Dulles and all who worked on and subscribed to this magnanimous treaty, it does not go far enough.

There should have been no indignation, either here in Japan or abroad, when the Chairman of the Social Action Department of the National Catholic Committee, Bishop Fukahori, declared recently: "Liberal as the Japanese peace treaty is in many ways, it leaves our fundamental problem of overpopulation unsolved. Before it is finally ratified there must be some further agreements with other nations to solve this question." The Bishop commented on the regrettable solution which the Japanese government legislated for this problem (and which we shall discuss presently).

Condemning the existing birth-control laws he said: "Evil laws bring about our national suicide and a decline in morals and in a sense of responsibility that our people should have regarding the sanctity of marriage and human life."

### **Ignoring the Chief Problem**

Mr. Dulles, the architect of the treaty, must have seen this problem. One must respect, as the Japanese do, his high integrity and Christian principles which are visible in the whole tenor and in many single provisions of the treaty. Nevertheless it is to be regretted that he did nothing to approach even remotely a sensible and Christian solution to this most urgent problem. On the contrary, on this particular point Mr. Dulles seems to be under the impression that a mere increase in industrial production and consequent greater export would be able to feed the Japanese people. In a speech in Tokyo before the economic and political leaders he said (December 15, 1951): "Prosperity does not depend either upon a sparse population or upon possession of food and raw materials. It is the human contribution which is decisive. The richest spots in the world are densely populated and do not themselves possess food and raw materials in abundance. What they possess is the capacity to do what serves the welfare and happiness of others." We have pointed out elsewhere that these "richest spots in the world" do have their colonies which absorb population and directly or indirectly supply raw materials. Had Mr. Dulles at least seen the problem, had he only indicated in one paragraph to the signatories of the treaty that they are expected to do their utmost to help Japan solve this problem (maybe by separate negotiations about immigration, procurement of food and raw material, or population resettlement), he would indeed have deserved for himself the title of the most Christian and at the same time most sensible statesman.

We who live in Japan and are close to her people have no doubt that her present leaders are sincere and that the people in the vast majority want to maintain peace. But we cannot help wondering whether the next generation will be able to keep the same spirit under the pressure of the basically unsolved population problem, especially in view of the fact that the so-called Christian nations of the West have failed to understand the problem and to indicate the right solution. How can we expect the Japanese nation, where the Catholics represent only one-eighth of 1 per cent of the population (150,000) to find and, what is far more difficult, to execute a sensible Christian solution to the problem?



## An Un-Christian Solution

We are now concerned (1) with the attempted un-Christian solution of the problem by the Japanese government and the public influence behind it, (2) with pointing out, on the basis of competent statistics and authorities, possible Christian solutions.

On July 19, 1948 the Japanese government promulgated the "Eugenic Protection Law." The main points of the law are two: (1) It permits and in some cases requires what the law calls "Eugenic Operations" (sterilization) and "Artificial Interruption of Pregnancy" (abortion), both "to prevent the increase of inferior descendants from the standpoint of eugenic protection and to protect the life and the health of the mother as well." (2) It establishes and permits the establishment by private persons or groups of "Eugenic Marriage Consultation Offices" (in plain language birth-control clinics).

For the double purpose of the first point there are established the "Eugenic Protection Commissions" whose members are to be appointed "from among physicians, members of the Office of the Welfare Commissioner, judges, prosecutors, officials of the government and of municipal offices concerned, or those who have learning and experience" by the Minister of Welfare for the Central Commission in Tokyo, and by the Governor of the Prefecture for the prefectural and district commissions. Each prefecture must establish one commission for its whole territory and one in each subdistrict of the Health Office of the prefecture. These are of course the actual every-day working commissions to which applications must be submitted; they make the necessary medical investigations, the decision regarding the operation and designate the surgeon, who must be taken from among the doctors who are appointed for this purpose by the local medical group. All expenses for such operations, including travel and special nursing care, are carried by the National Treasury out of funds provided for this purpose.

Of a more insidious nature and in its effects statistically far less palpable is the work of the Eugenic Marriage Consultation Offices. In effect they are nothing else but legally established birth-control clinics which officially disseminate knowledge on contraceptive measures, and *de facto* are not only consulted by married people.

### Enter Mrs. Sanger

Such Eugenic Marriage Consultation Offices may be opened "by a person other than the State," but must of course get the latter's approval. Here of course is the field wide open to the birth

controller, the League of Planned Parenthood and whatever else the various organizations with the same purpose call themselves in Japan. As a matter of fact that this law could be enacted is plainly a victory for the birth control gang, represents the success of their lobbying and of the pressure they brought to bear on the government through the press, through their publications and through propaganda by word of mouth, exploiting skillfully the population predicament of the present, scaring people, including occupation officials ("of course we want to eliminate every possible reason for a future aggressive Japan") regarding the future.

Naturally, in the face of any strong opposition from SCAP this law could not have been enacted; from that side the Japanese had a free hand; it is no secret that many SCAP officials, e.g. those in "Natural Resources" and Public Health, were said to be in favor of such measures—and that is of course nothing but understandable from the secularistic viewpoint which under the mantle of humanitarianism is so prevalent in the United States. Except for those who could speak the language and read their papers, the preliminary discussions and the passage itself of the law went quietly unnoticed. A furor among the foreigners, including the occupation forces, especially the Catholic wives and mothers among them, was started only about half a year after the passage of the law.

### **General MacArthur and the Liberal Conscience**

Here one might say a word about how one is to judge the attitude and responsibility of General MacArthur himself with regard to the population problem (as far as we can do so from our knowledge and our inability to see into any man's heart). As I see it, General MacArthur's attitude in the whole affair is typical of a man who is a true democratic liberal, jealous of the individual freedom of conscience, yet also personally still a deeply religious man. In the tremendous scope of the occupation he had to entrust many departments of specific nature to subordinates who in most cases knew his mind well, yet often did not share his personal outlook. I can well understand, as I have heard from people who knew him, that he personally detested contraception as the solution of the Japanese problem. But he also considered this question and its solution to belong to the field of personal conscience, maybe even as a religious question depending on one's denomination, laboring also under the general misconception that this question is for the Catholic only one of discipline of the Church rather than an unchangeable proposition of the natural law. Thus he would hesitate to impose his personal conviction on



the very people whom he was trying to teach to make their own decisions under the democratic way of life. It must be said however, that SCAP, probably by the General's direction, since it was such a hotly disputed point, refused Mrs. Sanger entry into Japan.

### **Effect of Birth Control Laws**

Let us see what has been the result and effect of the birth control legislation. In cold statistics, cases of artificial interruption of pregnancy in 1949 totaled 246,000, in 1950 they had risen to 489,000; the latter represents 14.4 per cent of total births. An editorial in *Yomiuri*, one of Tokyo's biggest newspapers, gave the information that 25 per cent of couples in urban areas practice birth control in comparison to 5-15 per cent in rural areas. Obviously the reason is that the necessary information has not yet fully penetrated to those areas; the health centers and Marriage Consultation Offices are mainly located in the cities. Another survey however, conducted as a test case by the National Public Health Institute, found that in three tested villages, after the necessary knowledge of contraceptive methods had been given, 95.4, 90.6 and 88.7 per cent respectively registered their desire to practice birth control.

### **"Better Birth Control"**

Under the headline "For Better Birth Control" it was reported recently that according to the Ministry of Public Welfare faulty birth-control practices are the cause of nearly 200,000 deaths among mothers and babies (during which period was not stated); therefore "the Ministry is now planning to push an information and education program on birth control by opening 250 more guidance centers throughout Japan with the co-operation of doctors and mid-wives." Some weeks ago Japanese educators, civic leaders, journalists and scientists wrote a letter to the Ford Foundation asking for a donation of \$1,277,000 in order to strengthen birth control measures designed to reduce the Japanese population. The letter of appeal states the case this way: "As Japan's danger from its large population is growing greater every day, we hope that this plan can be started soon. We believe there is no other way in which your money can accomplish so much for humanity." We only hope and pray that the Ford Foundation has a more intelligent, more truly scientific and above all a more Christian idea about the way its money can be spent for humanity!

The "Japan Birth Control League" has invited Mrs. Sanger to come to Japan this year to spread personally her vicious "gospel." As in the neo-pagan countries of the West which produced a Mrs. Sanger, so also in the still pagan country of Japan it is the

pseudo-scientist, the economist, the sociologist, the medical man, in general the pseudo-intellectual, who raises his voice in defense of birth control; men like Mr. Sato, Chairman of the National Federation of Bankers Associations of Japan, who commented on the signing of the peace treaty that "the basic solution of Japan's economic difficulties should be sought in preventing further growth of population."

### **Is There a Solution?**

Finally let us see what would be some sensible and Christian solutions to the pressing problem—solutions which have been discussed by competent people both foreign and Japanese and which at times have produced acrimonious attacks especially in the newspaper columns, attacks often led by members of the foreign colony rather than by Japanese—another sad commentary on the destructive influence of secularized Western ideas in Japan.

### **Emigration**

The first thing to encourage would certainly be the traditional type of emigration into the land-rich countries of the world—for example, from Japan to Ethiopia, which latter country, as pointed out in a report issued by the United Nations FAO, has six times as much arable land as is actually under cultivation. As for the United States, we recall that our country has been suffering from such an agricultural overproduction that \$4,000,000,000 had to be spent in an attempt to combat it (cf. Haverman, *Life* magazine, March 20, 1951). What could have been done with such a sum to feed the hungry people of Japan, or with the billions of dollars worth of overproduced farm products which were bought up with the tax-payers' money and stored away in caves and warehouses of the U. S.? Could it not have been given as a loan to the Japanese government? Or at \$200 an acre the money would have bought more good farm land than is available in the whole of Japan. Why not lease at least some of the 100,000,000 acres of good farm land (six times the total of Japan's arable land) in the U. S. which have been "essentially ruined" through erosion? And the U. S. government spends \$840,000,000 a year to combat *that* evil. We see it here in Japan, and we know it from their truck farms on the West coast, what loving care the Japanese farmer takes with his soil. Do we find any mention of this solution in the San Francisco treaty? Do we see any paragraph which at least urges the signatories to consider admitting liberally and generously emigrants from the overpopulated area of Japan? Even the United States which engineered this "magnanimous" treaty does not give Asiatic immigrants the right to become citizens. The



recently proposed legislation to admit a certain number of Japanese immigrants every year is a small step in the right direction, but pitifully small, indeed; the quota is fixed at exactly 150 a year! That can only be called extremely unrealistic—although we do not doubt the good motives of the sponsors of the bill. This figure would take care of the natural increase in Japan's population during ten hours and ten minutes! Let us not be astonished if the Japanese look at this "humanitarianism" not as a benefit but as an insult!

Of all other countries in the world only Brazil has recently taken steps to admit large numbers of Japanese immigrants. A co-operative plan between the two governments has been revealed according to which Brazil will take each year for five years 5,000 families (about 25,000 persons) to be settled in the Amazon Valley to grow jute. A jute processing mill will be built for them, and the migration will be financed by a subsidy of the Brazilian government. On the other hand a country like Australia which has such vast unused arable land that it can take care of 20,000,000 people right away, excludes all immigrants from Japan, and even refuses to admit the wives of their servicemen who have married Japanese girls. Is it any wonder that the thinking persons among the Japanese become cynical about the "democracy" which Western, "Christian" countries are trying to teach them? No, indeed, "the real culprit in the present case is not the Japanese government but a world order which leaves Japan with a population of more than 3,000 per square mile of arable land, while four-fifths of the arable land of the world is said to be going to waste simply because the land-rich nations have fenced it off and set up their 'no trespassing signs'," wrote Father Kaschmitter, M.M., the editor of Tosei News Service here.

### **The "Point Four Program"**

But I think that the conventional type of emigration alone cannot solve the problem. The emigrants themselves as well as their home land are too poor to help develop untapped and undeveloped hinterland, not only to make a living, but eventually also to be able to export their farm products directly to their land of origin or by selling them to establish credits for it; for that would be necessary for effectual help for Japan from emigration. Here the "Point Four Program" could be of tremendous help if it were used not merely to benefit the local national population assisted. The resources in those countries should be developed in such a way as to assist and benefit also the economy of the land-poor and

densely populated regions of the world. Therefore the United States could make a real contribution to world peace by evolving a workable plan by which the surplus population of Japan could contribute their labor to the development of the vast undeveloped areas of other nations, and at the same time through the fruit of their labor could bolster their own national economy, for instance by free import into Japan of all or of part of their produced food, of the needed material to clothe their people (cotton, wool, leather, and so on). Or by sale of these products they could accumulate foreign credit which in turn could be used to build up their home industries, to engage in great and needed public works in the Japanese home land that would also provide work and salaries for an increasing population at home.

Maybe such a plan, which envisages small "agricultural colonies" within the land-rich countries, administered economically by the land-poor home land of the settlers, but under the sovereignty and control of the "guest country," is too big even for the Point Four Program. Then there might be set up a United Nations Commission for that purpose, to whom could be entrusted by some great countries some of their colonies or mandates.

### **Christian Motivation**

If such a plan sounds idealistic it is nevertheless based on the realities as they exist—but its realization of course supposes a true spirit of co-operation among the nations, respect and regard by each nation not only for the decent living and happiness of its own nationals, but of all men, in the spirit of true Christianity. If such a spirit is there or at least is earnestly desired, a *modus agendi* can be found to put such a plan in operation to the satisfaction of all nations concerned. During and after the last war great movements of populations took place by force for merely nationalistic reasons—and they ended in more misery and economic dislocation. There is no technical reason why such a movement cannot be done by mutual co-operation and out of charity, or rather justice. The end will be better distribution of land, use of vast resources now barren, decent living for most people who now crowd each other out of scarce living space. It would indeed do much to dispel the "bitter dissensions and burning jealousies" which according to the Holy Father are at the bottom of our international troubles. It would give the peace-loving, naturally good, and Christian elements in Japan a better occasion to demand that her leaders follow a policy of Christian principles instead of cutting the birth rate by immoral, unnatural and self-destructive means.

## Another Failure?

But Japan's people cannot solve the problem alone. It is the responsibility of the rest of the world who are at least partially responsible for the continued existence and aggravation of the problem, who have nothing to lose but also nothing to gain for themselves, to take the leadership in such enlightened statesmanship. All highspirited and sincere attempts by the United Nations to bring real peace to the trouble-spots of the world have failed, precisely because they did not solve the underlying basic problem which is in one way or another that of "population-land equation": in the Near East (Israel-Arabs), in India (Mohammedans-Hindus), in Germany (refugees and expellees from the East); if nothing is done to solve the problem sensibly in the Far East, in ten years we shall have to count Japan also among the failures, despite the magnanimous San Francisco treaty.

## Attention: Catholic Sociologists

In general in the textbooks and teachings even of our Catholic sociologists you find very little about the right international order and consequently about the obligations of nations and statesmen to try to bring this order about according to the principles of justice and charity. There is a crying need of extending our Catholic social thought so that it will show the *world* what *ought* to be done, not only within a nation itself, but in international affairs. Our social thinking moves so much along those former lines because of course those who developed it saw first the problems in their own nations and therefore primarily preached social justice on intra-national problems. That has left little room for the principles and practical solutions of *international social* problems. Such a vacuum is all the more visible in the so-called mission countries which have scarcely any intra-national sociologists—much less therefore have countries like Japan, China, India, had any champions of their rights even before the forum of Catholic social thought, much less before international social thought.

## Destined for the Use of All

Catholic sociologists at least should investigate the "right" of land-rich nations to keep hungry people out of the undeveloped lands in their own interior, of some "rights" supposedly based on "conquest" (which seems nothing else than an application of the otherwise rejected "might is right" axiom). And even if there is a question of "rights" in the legal sense (are they based on the natural law in the first place?) what validity have these claims of



the land-rich nations to unused land in the face of the clamor and need of land-poor nations for food—who because they do not get it are forced to take unjust means to remedy an unjust world situation, as Japan in her official practice of birth control? Can we blame the pagan sociologists for advocating these means when our Catholic sociologists hardly even discuss such international social problems, much less forcefully propose just solutions? But these questions must be discussed and answered if our social thought is to be world-wide, that is truly catholic. It seems that our sociologists are far behind the Holy Father, who has called for a “new order founded on moral principles in which there is no place for that cold and calculating egoism which tends to hoard economic resources and materials *destined for the use of all, to such an extent that the nations less favored by nature are not permitted access to them.*”

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### STANDING ROOM ONLY

In terms of land available:

The folks on earth are very few.

The policy assailable:

We're fussy who we give it to.



## One Little, Two Little, A Billion Little Indians?

*We turn next to India. Our title is not meant to be pointlessly flippant but the concrete expression of what the neo-Malthusians say will happen if the Indians are left to reproduce without restraint.*

**Geraldine Carrigan:** People who think there are too many other people in the world are always pointing their fingers at India. UNESCO laid plans several years ago to teach the citizens of that historical land how to read, starting a program which was expected to make the entire population of Delhi, 82 per cent illiterate, able to read and write by 1952. But even until now they can't read—not even birth-control literature. A constant pattern of droughts, earthquakes, landslides, floods, plagues of locusts, and civil wars during the last years have disrupted many such programs and killed many people in India. Their misery has distracted most of them from anything but helping each other to fight against death. While many capable people of the world are scandalized by their standard of living and feel that the economic and political thing to do is to thin them out a bit, the desperate men, women and children of India cling to life, which is only human, and also providential since most of them are not yet baptized.

### **Fight for Survival**

The facts show that almost one third of the people of India, or 100,000,000 people could not expect even one meal a day while their country belonged to Britain. They have long been accustomed to eat only about 1,700 calories a day compared to 3,200

calories in the United States. But the extraordinary combination of violent nature and political fights afflicting them during the last few years cut a chunk out of this minimum. They have been living on "peanut cake" (which is the chaff left after all the oil is squeezed out of a peanut) and any grains they can find.

Although the population of India is half dead of starvation, one of the chief factors that is keeping them alive is the strong family system. The Indian family is quite large and its members are very close to one another. All of them have an obligation to help other members of the family who are in need. In a small village the members are willing to help each other by sharing food and lodging in case of necessity. This native charity has helped immensely to save lives. And on the national level it has to some extent brought about the voluntary sharing of goods between provinces. The national government has also instituted a strict rationing system covering 125,000,000 of India's people in cities and towns and furnishing grain at prices low enough to enable anyone to buy it. National administration and international loans have subsidized the people and aided them in their day to day struggle to survive.

### **An Archbishop Writes**

Madras, in the south of India, is the province perhaps which has been most seriously hit by famine and floods. This year the monsoons passed it up. The Archbishop of this very populous section, the Most Rev. Dr. L. Mathias, has written a report which calls for a missionary spirit among the poor of India themselves to grow more food, to make use of undeveloped lands, to develop irrigation, to learn better farming methods and rise from their ordeal without denying themselves children.

In the face of ardent support for a society where there would be a "desirably" low population rate and a high standard of living, Archbishop Mathias thinks of his flock struggling not to die and says:

It is not family planning, especially as advocated by birth controllers, that will save India from its economic anguish, but agricultural and industrial planning. The campaign "Grow More Food" must be intensified. Committees of volunteers, and I am sure missionaries will come in the front line as such, must be formed to convince people, especially the poor to make use of the immense extension of barren lands left undeveloped and which would certainly assure grains to starving people.



It is a great blessing of God for India that our people are still simple, frugal and contented with little. Luxuries are not yet claimed as in many other countries as necessities of life, like the motor-car, cinema, radio, amusement, music-hall, dances and all the similar futilities which are the cause that large families are not welcome. Large families are still welcome among our peasants; with them alone children represent wealth and while such a clean and sublime ideal is kept, India will be great and prosperous.

The seeds of national decline are to be found in the desire to possess more and more material comfort. The more such things are demanded as necessities of life the fewer are the children whom we can afford to support. I pray that Almighty God keep India and its people in that simplicity and frugality of life which were the pride and the glory of its great leader, Mahatma Gandhi.

### **Ghandi's Successor**

Gandhi's chief follower, and actually his successor, the Acharya Vinoba Bhave, the "Holy Man," has been working throughout India to focus attention on the very important factor in the food-to-population and life-to-death ratio, namely the ownership of the land. He preaches "land sharing." Walking simply from village to village he tells those who have much land that they should give a few acres to those who have nothing. Again, the strong sense of family which is so important in Hindu life helps him. Since property is ordinarily divided among the male heirs, Vinoba Bhave asks the wealthy landlords, "Regard me as your additional son, and give me my share for the poor." Although he is probing sore spots, the asceticism of his begging, coupled with his preaching of non-violence, produces none of the jealousies from the "have-nots" toward the "haves," which you see in most social revolutions. His goal which seems to be succeeding is not as modest as his manner. He plans to procure four acres of land for each family, or a total of 50,000,000 acres, measuring almost one sixth of the total acreage of India in a crusade of personal justice for the poor.

### **Factors in Having Enough**

There are 195 persons per square mile in India, but Britain has 649. India's starvation really seems to focus on the unusual distribution of land and the imprudent use of it. Archbishop Mathias says: "Overpopulation can never be determined, if it can exist at all, in terms of the present food supply." The possi-

bilities for justice and sufficiency must be viewed in relation to the total wealth of a country, both agricultural and industrial and on the possibility of the exchange of goods with other countries. Especially does this depend on social unselfishness, on the development of the natural provisions which are in a country for the natural needs of its people. A nation, relative to its particular needs, depends less completely on industrial work than on industrious work. Archbishop Mathias points out that the number of people has something to do with the number of helpers to grow food. Most of all, sufficient food to feed a population depends all too obviously on land.

Richard L. G. Deverall, A. F. of L. representative in India for five years, says in a recent issue of *Work* that "In India's Assam, for example, there is a potential breadbasket for India. So rich is it in good soil and abundant water. But too much of the land of Assam is used not for food but for tea cultivation. Haughty British planters and greedy Marwari capitalists pay shockingly low wages to the child and other labor of Assam. The tea is shipped to England and the people who reap the rich profits of Assam are the Marwari and foreign plantation owners." Mr. Deverall continues that "although people may moan over the poverty of India today, if India ever exploits her natural wealth for India as we exploit ours for America, the day will come when there will be an Indian version of the Marshall Plan wherein a rich and prosperous India will send food and economic aid to an impoverished Great Britain."

### **Opposing Views**

Thus there seem to be two theories. (1) It is possible to grow more food in India in order to provide for its present or even larger population, without attempts by men to prevent people from being born: that spiritual elements such as charity, justice, unselfishness are big weapons in survival. (2) That with sufficient use of scientific methods enough food can be produced to raise the standard of living to a "civilized level" but that man must control by birth prevention the increase of population.

Archbishop Mathias calls the latter plan "abnormal." He writes, "There is unfortunately an abnormal state of mind prevailing among many today—a mental state of anthropophobia." A manifesto signed in 1935 by 350 international psychiatrists declared that there is in the world a "mentality which entails grave dangers to mankind, leading as it may, to an evident war psychosis. War means the annihilation of mankind by technical science." And the Archbishop says, "Those same neurotics are also advocat-

ing prevention and destruction of life by means of birth control, sterilization and euthanasia."

## **The Malthusian Theory**

With great concern for the welfare of the living and also for the unborn, Archbishop Mathias examines the facts of history and the theories of populations. The Malthusian theory, proposed by the Rev. T. R. Malthus, an Anglican clergyman, in 1798 assumes two things: (1) That population, when unchecked, goes on doubling itself every twenty-five years, or increases in geometrical ratio as the numbers 1, 2, 4, 8, 16, 32, etc. (2) That the food supply could not possibly be made to increase faster than in an arithmetical ratio or like 1, 2, 3, 4, 5.

Malthus was sure that in two centuries the population should be to the means of subsistence as 256 is to 9, in three centuries as 4,096 is to 13. He said that no matter what amount of subsistence was produced and if there were no limits at all to resources, food still could not keep up with the great power of the human race to reproduce itself. "The increase of the human species can only be kept down to the level of the means of subsistence by constant operation of the strong law of necessity, acting as a check upon a greater power." And what kind of a check? Malthus said that the resultant or "positive" check on "overpopulation" was the misery, vice and high death rates caused by "the constant tendency of all animated life to increase beyond the nourishment prepared for it."

However, as Archbishop Mathias points out in his report, there could never be a ratio of people to subsistence as 256 is to 9 because people cannot live without food. The history of nations shows that populations do not follow constant rules of either increase or decline. Sometimes they remain stationary and sometimes disappear completely. The passing of empires, like the break-up of the Roman Empire, the decline of Greece, the fall of Babylon, are events which show, it would seem, a natural formula in history for balance in the number of people alive at any one time. Great wars, genocide, the seven plagues of Egypt could probably be put under "positive checks."

## **It's Only Human**

Malthus looked for a humane way out of the difficulties his statistics showed him and proposed that the "positive checks" of vice, misery and premature death should be replaced by a "preventive check" to be instituted and administered by men. He suggested celibacy, marriage late in life, and limiting the size of the



family by the exercise of self-restraint, all of which depend, contrary to Malthus, not on man but on God. Failure of man to follow his vocation brought about the punishment of death in the first place through Adam. Birth, death, vocation are all part of God's plan for populating heaven and earth and part of His constant providence. Failure to trust God's plan makes the neo-Malthusians go much farther than Malthus into a frenzy of human activity where they invent contraceptives, sterilization, euthanasia.

## **A Mad World**

Archbishop Mathias denies that there are too many people in India or any other country. "It is a mad world!" he says. "While many people are living on the bare necessities of life, tons of grains are hidden to keep up the price to the benefit of profiteers." He claims that "the available food supply is determined, first by the tendency of the animal and vegetable kingdoms to increase at a faster rate than the human species, and second, by the actual number of workers engaged in the production of food. It has been calculated that if the present state of increase of population is maintained—a very uncertain assumption without thinking of the A or H bombs—two or three centuries must elapse before the unoccupied lands of the earth are settled and developed in accordance with their agricultural potential." He states further that "A smaller population will not make for happiness. The more the workers, the more the wealth will be produced. This requires equitable distribution. We are not suffering from overpopulation but from a faulty distribution of wealth\*. . . . Let India learn and resolve."

## **The Will to Live**

In fact, let India live. The will of the people of India to live—without proving the law of the survival of the fittest or that "Peace is for the Strong"—could produce a much better India than the one envisioned by those people today who take it for granted that there must be fewer Indians through birth control, so that the ones who are allowed to live can become carbon copies of Western industrialized man.

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\* On this point see Josué de Castro's *Geography of Hunger* which is reviewed in this issue.

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**SPREAD THE WEALTH**  
**It's certainly odd**  
**To always discredit**  
**The bounty of God,**  
**When WE fail to spread it**

## THE DAY THE MILLENNIUM CAME

The day the millennium came  
there was such singing in the air,  
motorcars sounded like violins,  
children paused upon the stair

to listen. Over in the Cathedral,  
priests had to accustom themselves to the feeling  
of taking off in the midst of *Dominus vobiscum*  
and bobbing their balding pates against the ceiling.

Shoppers emptied their purses in the street  
and danced a new mardi gras; sailors  
abandoned ship and walked upon the wave;  
everybody put on holiday dress; jailers

opened the cells and threw away the key;  
television sets were rent in two;  
hospitals and mortuaries were deserted;  
efficiency experts had nothing to do;

thirty-eighth parallels faded from the maps;  
profit suddenly became interchangeable with loss—  
love had set off its chain-reaction blast  
and unnailed Christ forever from His cross.

—LOUIS HASLEY

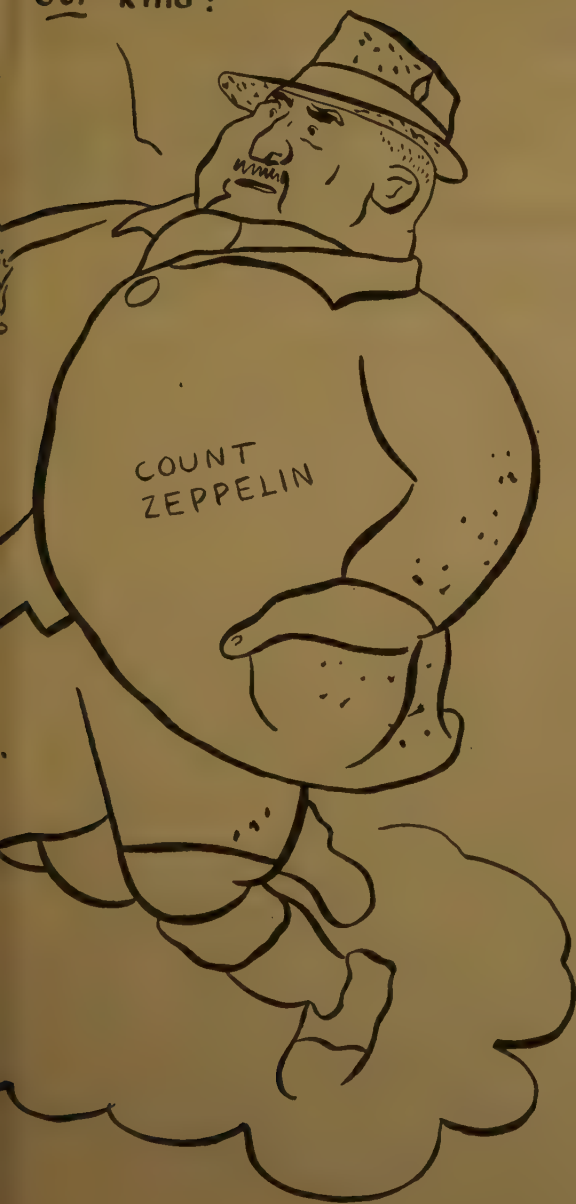
There are too many  
people in the world



THIS HAPPY BREED...



...and so few of  
our kind!





## "What Is It to Me and to Thee?"

*But what worth are all the statistics and information we have given in the previous articles, if we are not moved to do something about the situation? In this next article then we are concerned not with giving a concrete solution to the problem of world hunger, but with the motivation without which there cannot be a practical solution. Mary O'Dwyer is a social worker who spent last summer in the D.P. camps of Germany.*

**Mary O'Dwyer:** Before going to Germany I had learned, as most of us do, of Saint Paul's doctrine of the Mystical Body of Christ which tells us we are all members of one Body of which Christ is the Head. I knew that Body extended beyond our shores—in fact, all over the world. Strange the difference between intellectual conviction about a principle and the real awareness of it as a motive for all one's thinking and acting!

It is a peculiar feeling to find oneself over in Germany working with displaced persons, daily seeing their plight, when just a few months ago their misery—and even their very existence—was a vague reality.

Before going abroad, like others, I had heard of the horror found in the German and Russian concentration camps, and of their diabolical crematories. I had read of the results of the Potsdam Conference which dispossessed 12,000,000 ethnic Germans of their homes and lands, and drove them into the bitter exile of chaotic and battered Western Germany. I knew of the Italian expellees, about 125,000 of them, who left Venezia-Giulia and the whole Yugoslavian border area after it was awarded to Yugoslavia by the Western powers. From such towns as Pola

streamed thousands of unfortunate people to be a drag on an already impoverished Italy.

I had read too about the yearly famines in India which in three decades had killed off 20,000,000 people, and of the misery in such countries as China, Egypt, and parts of Central America. I had seen pictures of small children—whose match-stick legs could not support their protruding "starvation bellies"—clinging to their famished mothers. I had seen the pictures of prisoners, released from P.W. and D.P. camps, with gaunt and hollow eyes, pleading for food and for love—or just standing sullenly, in their despair expecting nothing.

I had heard and read all about this, but the effect it had on me was perhaps a feeling of momentary distress, or at the most the impulse to utter a prayer. Why had it not seemed real and true to the point of arousing a genuine, active compassion?

### **Exploited Emotions**

Why do we know of the sufferings of others and yet not feel for them? Why do we hear of the sufferings of starvation, homelessness, and utter destitution without being moved to action? Why?

It seems to me one reason that we cannot begin to grasp the sufferings of others is because we have had our emotions exploited in one way or another. If there is a drive to get us to vote for a particular candidate or to support a particular measure, there is tremendous play on our emotions. Out come the pictures in magazines, newspapers, and newsreels that will bring forth the desired reactions. The sorrows and crosses of others are brought to the foreground merely as a means of "getting something" from us. After awhile we begin quite unconsciously to associate the needs of others as a means of "tapping" us, of getting us to vote for additional taxes, of making us assume added burdens.

As a result of this calculated play on our sympathy we put the very real tragedies of millions of our fellow men as far away from us as we can. It now all becomes part of mass propaganda, and we find we are saying, "Things are not really as bad as they are painted." "It is something for the governments to be concerned about," or "They are that way because they want to be," or "It's their own fault that they starve: they just won't accept new progressive methods and ideas," or a dozen and one other rationalizations that make our conscience stop tormenting us. Or worse still, we find ourselves half-believing in an immoral solution to all these world problems which weary us and take up so much newspaper space. Being Catholics we cannot come right out and



agree that mass birth control is the solution to the starvation problem in India, but we accept gladly the advocacy of an Indian-wide Rhythm campaign.

So far have our emotions been exploited that if we cannot dismiss these problems, we at least try to grasp at a facile solution for them—one which will take care of the unfortunate and afflicted without interfering with the comfortable, secular framework of our own lives.

### **Members of the Same Body**

But we cannot dismiss the afflicted as lightly as that; we cannot brush aside our duties toward them. For we are all members of the same Body. We make up the Body of Christ.

The Mystical Body is analagous to our own bodies. I therefore cannot say to my hand or to the hair on my head, "I do not need you," because I do and well I know it. If my foot is hurt I cannot go about my daily business very comfortably unless I stop and tend to the hurt foot. If I lose a limb I grieve, and compensate in other ways for the loss. What is there in my body that makes me respect all its members? Is it not that they are part of me? My life is in all parts of me. My soul dwells in every part of my body; its members are all shot through with the same principle. Do they not all need to be healthy in order for me to operate as God wills me to operate?

What has all this to do with me and Germany, or with you and India? The Body has grown and has covered the world, and I had always known that. But when I got to Europe and actually saw the human suffering, it all took a different, very real form. Why?

I was not learning for the first time that the D.P.'s, refugees or expellees were also members of this Body, and that if they were hurt I could not operate to the fullest because a part of my body had been severely damaged. Their Head and my Head is the same, because it is Christ. They are the limbs that will take me to my ultimate destiny, the hearts that will beat with joy and sadness for me. Beholding their sufferings helped to make the doctrine of the Mystical Body a reality for me.

However, does this mean that we are all to go to war-torn and afflicted areas of the world to understand the full meaning of this reality? I hope not, because if this were so, few of us would ever understand.

Seeing the actual suffering helps to point up this truth, but it is not absolutely necessary to stimulate the love and the compassion that are supposed to be native to the Christian soul.

## **On the Deepest Level**

The answer is that we approach the reality of this suffering on the deepest level. We cannot continue to let our response to depend on emotional stimuli. For the emotions are very unreliable. They very easily become drained, dried out.

Even—and perhaps especially—to those who are actually beholding great sufferings this happens. The first time you interview a girl who has spent nine years in various labor and D.P. camps you may be very moved emotionally, but if you come across girl after girl with a similar history you cannot every time have the same intense emotional response. I imagine the same thing would happen beholding the famine victims in India. After a while it might be possible to take a walk and talk with a companion, one's conversation uninterrupted by the sight of the corpses of the starved lying in the street.

## **They Have No Wine"**

The answer then seems to me not to depend on the emotions at all but to approach the woes and torments of men with the eyes of faith—seeing in them our brothers in Christ who, perhaps, are suffering for us the things that we ourselves deserve to suffer. We have to open our eyes wide and really behold them. And then we have to ask ourselves the question: "What is it to Me and to thee?"

This, as you will recall, is the question Christ asked of Our Lady when she told Him at Cana that "They have no wine." And it is for us to ponder that question in prayerful meditation after we have observed their need—that they are literally drained of the wine of life.

"What is it to Me and to thee?" What is it to Christ and to us that members of His Body go naked and without homes and food? What is it to us?

And after we have prayed (which means that we have talked over with Christ) we shall be ready for action. Then (if we may continue the analogy of Cana) we shall be ready for a miracle. Not, of course, for a miracle in the literal sense as one was performed at Cana, but for the wonder of love—of the love of Christ and His least ones which the Holy Spirit plants in our souls, and which gives rise to that tremendous active compassion capable of working "the miracle of charity."



## The Expand-Parenthood Association

*Now let us turn our eyes to the home front. You know it is easy for a certain type of person to click his or her tongue sympathetically over the plight of the little Indians or Chinese, and to exhibit much less compassion for the children in America—especially if they are underfoot.*

*That is why we are glad to have Ed Willock discuss the population and family problem in this country. The solutions he gives, incidentally, may seem a little sketchy. This is not because he has not thought them out thoroughly, but because lack of space prohibits him from going into detail. In future issues—on housing, home-making, human relations, and woman—Ed will expand these ideas.*

**Ed Willock:** The father of eight, in a sense, is no more eligible to talk about the science of population than a letter-carrier is eligible to discuss the art of letters. Yet one must admit that nothing could be more correct than to say that no one bears the burden of literacy as literally as a letter-carrier. Though the mail-man might be the last to consult about the quality of language, it would not be unwise to solicit his views concerning the quantity. He might even confirm as profound a view on the matter as that of Thomas a Kempis, namely, that men are entirely too verbose. I dare say, a letter carrier would feel this quite intensely, especially in the evening, when he set his pack aside and rubbed his back with liniment.

Following the same line of reasoning, the father of a number of children should have some views on population as a quantitative concern, if one is permitted to be so loose with scientific terms as to say that population *is* people, and, at times, children. It is on these terms, then, as a father of (statistically speaking) eight, that



enter the discussion of population. So that the side of the debate have chosen will be clear, let me assure you that I take the affirmative, that is, I am in favor of people, more people, and preferably people who are unselectively bred. My method of exposition will be first, to defame the character of self-appointed birth supervisors who have the insufferable gall to tell parents how many children they should raise, second, to show that it is wise as well as Christian for people in a similar position to myself to have a goodly supply of offspring, and, third, to show that bearing large families places certain responsibilities on the community as well as the parents, responsibilities which at present we refuse to accept.

### **Striking Example**

I have a good friend who is a good father (and a better man than I). At one time, as most of us do, he had trouble amassing the economic wherewithal to keep his family in grub and clothing. He had three children and was expecting another. One evening he arrived home from work to find that his wife was entertaining a visiting nurse in their sparsely furnished living room. The nurse had come to see his wife as a service furnished by the local natal-clinic. She was a smiling, efficient person and (according to the current custom) she had concluded that the wife was stupid, a mistake easily come by since the wife was extraordinarily courteous (a distinction far too subtle for the clinically trained mind to cope with).

As he entered earshot, he overheard the nurse clucking her tongue over the rashness of further pregnancies, considering the precarious state of their finances. With that gift for direct action which less honest people can only envy he solved this desecration of his home by a simple stroke of genius. He saw instantly that a meeting of minds was impossible and that some other approach was specified. He folded the evening paper quickly and then approaching the nurse who had arisen at his entry, he delivered the stroke (previously referred to) upon the ample but unsuspecting posterior of his unwelcome guest, while at the same time saying, "Get out! We have babies because we want them! Go peddle your drivel to those who don't!"

It is in the realization that mere argument is a far less fitting answer to the contraceptive-cant of these home-breakers than this direct defense once so characteristic of Christian men, that I present my case. It is in the hope that fathers of families will soon take direct action and recover the right and regain the ability to govern their own homes that this article is written.

## How Scientific Can You Get?

I have a good deal of respect for serious scientific study of population factors. I have no respect at all for actions either of a legal or educational nature which bring pressure to bear upon specific families to limit conception when such action is backed up by generalizations so tenuous as those presently held by population experts. Few sciences are so utterly lacking in evidence as those of human heredity and population. Apart from furnishing material for the Sunday Supplement, it has yet to be proved that either science is of any practical worth. We would have heard far less of Malthus and improvisations on his hungry theme were it not that these doubtful sciences have provided aseptic white gowns in which certain childless and Godless busibodies can masquerade as planners of a better world.

The ban on babies has grown so widespread in the United States that it might well be called a national anthem. Through the cheapest form of pseudo-scientific chicanery it is insinuated that this country is becoming overpopulated and that to have large families is to do the nation a disservice. Unless through some stroke of good fortune one's children happen to come in litters or as sensationally, provide material for a best-seller, the parents of large families are eternal defendants before the court of public opinion. Landlords, bankers, and even the girls who ring up your weekly purchases at the super-market lift an inquiring brow. The ultimate in voluptuousness is not to have eight mistresses, or eight cars, but eight babies. The former excesses fit into the framework of the American way. The latter preoccupation is strictly out of order.

Amazingly enough, this replenishing of the nations' citizenry is frowned upon at a time when a top-heavy, over-fifty population is howling for pensions and government vacation money. Who in heaven's name are going to do the nation's work and provide the wealth for pensions when parents are no longer even duplicating themselves?

Another interesting point about population is that the areas of densest population in this country, in more cases than not, are identical with the areas of childlessness. In the New York City area, for example, which has 21,852 people per square mile as compared with a density of 50.7 for the entire nation, about 50 per cent of the couples enjoy neurotic childlessness, and only 5 per cent have as many children as are necessary to replenish the breed.

Curiosity is also aroused at the avidity with which the President, during the last official war, sent greetings to two, three, or four children in one family, once it had been ascertained that these candidates for cannons were of suitable age. Thousands of children from large families went forth to defend the right of thousands to remain childless—not only to remain childless but by their injudicious and selfish buying to precipitate an inflation which only increased the economic distress of parents with dependents.

### Common Sense

It has been the custom among Catholic apologists when defending fecundity against planned sterility to make use of the *le fide* argument of trust in God's providence. This wholly legitimate form of argument has often been regarded by skeptics as a retreat from reason, as though an argument from faith were the last ditch stand of those who defended a practice they knew to be (humanly speaking) foolish. I maintain that to have a large family is defensible not only from the point of view of faith but also from common sense. I also insist that to appeal to common sense is as much a Christian prerogative and as much a Christian custom as to appeal to faith. I am acting wholly within hallowed traditions of Catholicism when I summarize here just a few of the common sense arguments in favor of more children.

For example, if it is true that Catholics in America are more fecund than the rest of the population, and that they come nearer to replenishing their number than Americans as a whole, then this can be taken as historical evidence that Catholics desire that their faith continue, whereas Americans in the mass are indifferent as to whether their culture survives or not. Since there is no antithesis between Catholicism and the constitutional ideals of our country, we have further evidence that good citizenship when animated by the Catholic spirit has greater survival-value than a citizenship bereft of religious vigor. When one considers that the Catholic large family in addition to the burdens suffered by any generous family in a contraceptive climate also contributes children to an economically dependent religious body and helps pay for private schools, their willingness to produce offspring is an even greater testimony to their fidelity and citizenship.

From another perspective we should make note of the fact that the government is willing to spend about five thousand dollars to convert a citizen into a fighting man. If this can be taken as a token of the national worth of a soldier, and if it is agreed that the good citizen is as valuable, if not more so, than the good soldier,



then the family that produces good citizens is doing the nation service that can be calculated vulgarly at something more than 5,000 per head. Yet, during the sixteen to eighteen year process of educating and supporting these youngsters, the task is popularly regarded as folly, the families are treated by landlords as undesirable, the wage scale remains the same as though the father had no unproductive dependents, prices for children's clothing remain in the luxury bracket, and the government does no more than grant tax deductions, apparently on the pragmatic principle that you can't get blood out of a stone. I think it can be safely concluded that from the point of view of the good of the nation, it is wholly reasonable to bear and raise good citizens in quantity but that contraceptive customs fail to reward or even tolerate the effort.

It should also be noted that the opposite to accepting children in quantity, is the selective breeding of one or two. It is historically ironic that a nation which has prided itself upon being a melting pot opening its arms to all races and nationalities should foster the family notion of selective breeding. Is it not obvious that families operating on the selective principle will breed attitudes antithetical to democratic tolerance? If we reject the little stranger from the womb out of sentimental concern for the present members of the family, is not this the cellular beginnings of inbred aristocracy? A child raised in a community of children is far more likely to be disposed to democratic tolerance than the lone-hybrid, selectively nurtured. Besides, it is not the large family that is hyper-biological (as the calumny goes) but the truncated family that is *really* reducing the home to the level of a stud-farm.

### **"Let Them Live"**

It can be observed, if we care to see, that the child-consciousness which permeates the large family presses a maturing discipline upon the parents which cannot be artificially imitated. There comes a time in the life of parents when the presence of a growing number of offspring *demand*s that they, the parents, put away the things of childhood and assume the stature of adults. All the vain attempts to accomplish this same result by psychiatric counsel, therapeutic hobbies, and the reading of uplifting literature, is tremendously more expensive and less human than having children. The national consequences of the ban on babies is an ever growing petulance in public debate, cry-baby lobbying, lolly-pop legislation, adolescent distractedness, the squandering of wealth on adult toys, the identification of national vitality with sugar 'n' spice and everything nice. The dream of pensioners to end their

labors by fifty, and retire in sun-suits and short pants to some playground for the toothless, is a rejection of parenthood and grandparenthood, an utter disregard for the next generation, and a preference for being breast-fed rather than earning a living. From the point of view of the life of the nation, parenthood and growing responsibilities are by far more reasonable to be preferred than this. A nation that has lost its capacity for sacrifice is doomed. The nation that can shout "Let them live!" *will* live. That's no more than common sense.

I hope that my irony will not be mistaken for bitterness. I am far too convinced that generous parenthood has the capacity to survive the custom of race-suicide than to be seriously dismayed at current irresponsibility. The nice thing about a doctrine of suicide is that it is but short-lived. Birth control inadvertently helps the nation by limiting the birth of the unfit (the law of averages guarantees that birth-controllers become fewer and fewer). I am more troubled by the fact that so many parents who desire and are capable of having more children are afraid or are persuaded from doing so by very real economic pressure. The rectifying of this social evil is much more interesting and challenging than shooting at Sanger. So, let's proceed in that direction.

### **Common Cause**

The fact that strikes me as being most significant is that children belong not merely to the family but to the community. Please don't confuse this with the totalitarian doctrine that children belong to the government. As historical evidence of this we have the almost universal European custom by which all relatives and friends, especially unmarried aunts, uncles, and god-parents lend continuous aid to parents and immediately fill the breach when parents are overburdened or rendered inactive. In normal times a European couple with four children or more would inevitably be aided in the home by an unmarried woman or by a girl of premarital age. Doctrinally, Saint Thomas tells us that the general act is for the common good. If so, then it follows that the children, fruit of the act, are a community responsibility. In the nature of things, children are raised for the good of the Church and the good of society. Why, then, should the entire sacrifice fall upon the parents as though raising children were a form of self-indulgence and not a common good?

I realize that when I make this point it evokes in many minds an unpleasant picture. The popular sentiments are that everyone has the right to live his own life and that it would be unjust to burden others with the problems of parents who, by their own

choosing, have "too many" children. There is a sense in which this is true and a sense in which it is false. It is false to the degree that it denies the proposition that the care of children and the replenishing of society is the first responsibility of a society. The entire community owes a debt to the next generation, since it is through this new generation that the culture will continue to live.

### Who's Responsible?

The sense in which these popular sentiments are valid is that no specific person can be pointed out as being responsible to help the families in a specific way. For example, no one can say to a single girl, "It is your duty to help the mother of the Jones family." Nor can anyone say to an affluent landlord, "It is your duty to reduce rents in accordance with the size of the families who rent your apartments." Vocationally and financially the single girl and the affluent landlord might be unable to be as generous as the situation requires.

This presents us with a peculiar dilemma. How can a community responsibility exist and yet there be no particular person responsible for discharging it except a few over-burdened parents? The answer to questions of social responsibility, of which this is one, constituted the burden of the papal pronouncements of Pius XI. He saw it as the key problem of modern times, and as Father Ferree, S.M., points out in his pamphlet on social justice, perhaps no other crusade was ever preached as often or as fervently in the history of the Church. The care of its children is to the common good of the community. No individual, all by himself, is capable or responsible for the common good. The common good can only be achieved as an *organized* effort. It is a *shared* responsibility. In other words, when a certain common good is not being properly attended to, people must organize so as to be able to handle a job together that could not be accomplished by spasmodic individual efforts. Consequently, positive steps in the direction of helping normal-sized families ask new sacrifices on the part of individuals who are able to help, but *require above all* new, local and parochial organizations formed for family service—and animated by the spirit of Catholic Action.

### For Instance

Some such organized services as I have mentioned already exist in some localities. I shall list a few and then describe some that can be especially effective. Parish credit unions as a form of saving and a means for making loans available to member-families at very low interest have been recommended by the Papacy, and wherever they have been set up have done much to relieve the



economic burdens of families. Co-operative buying, when animated by a Christian spirit of love and sacrifice, has provided savings which make family expansion far less burdensome. A group of families in the Bronx have recently instituted an exchange service by which high-chairs, bassinets, cribs, baby-carriages, and even rarely-worn maternity dresses can be exchanged. Baby-sitting services provided free or at nominal cost by young fry have permitted couples to renew their acquaintance in an evening away from the endless demands of the youngsters. If the young people won't do it, parents themselves can take turns sitting for one another. Maternity guilds which solicit very nominal subscriptions from a number of interested people can provide hospital beds, prenatal-care, and, more than that, a Christian climate for lying-in mothers so that childbirth will not be the clinical horror it has become in municipal hospitals. Willing nurses and doctors could sometimes be talked into such a scheme if mutual benefits, spiritual or otherwise, were outlined to them.

Young men can prepare for parenthood (as a group does in Brooklyn) by organizing a home-repair service. They do over a kitchen or living room, brightening the life of some parent, while at the same time becoming acquainted with the challenges of fatherhood. Some young people spend good money taking courses in crafts and home-making at which they learn far less than could be gotten out of this kind of neighborly service. Even the first awkward attempts at this type of service are tremendously fruitful in graces, maturation in group action, and valuable human experience.

## **A Radical Move**

The point cannot be too strongly put that these organizations are designed not merely to care for a temporary emergency, but they are the beginnings of an entire social reorganization by which the world will be restored to Christ. The kind of organized neighborliness which the Church is advocating, *when accomplished and effective*, will have a far more radical influence upon modern life than the Marxist revolution. We must expand our vision to encompass revolutionary changes of which the exchange of a high-chair between strangers is but a faint glimpse. Family organization, when inspired by the Catholic vision of social unity in Christ, can become so politically potent as actually to displace machine politics, and to revitalize society with love for the offspring, not of its factories but of its homes.

Two far-reaching changes which present developments can lead one to expect are the decentralization of overcrowded city

families and the restoration of the dignity of the mother. It is no inconceivable that the fathers of families could organize to build communities of homes in areas where work-shops and gardens could supplement their present incomes. Every day more difficult jobs than this are being done and greater sacrifices being made for ends far less worthy of human effort. My family and a few other families are at present engaged in just such a struggle. The obstacles we have overcome are no greater or less than any such group might expect. In terms of children, twenty-one now live in the country who formerly lived in New York City. By next fall this number should be augmented by eight more. Is our situation secure? What insecurity could be greater than that of a normal sized, wage-earning family living in urban chicken-coops? What has been our greatest handicap? Lack of support from many who regard our experiment as folly, and slowness in acquiring group competence. What has been our greatest blessing? Help from a few who love children, and that modicum of organization we have been able to achieve.

### **Motherhood**

The restoration of the dignity of motherhood increases as the home becomes the primary concern of the community. The statement that a woman's place is in the home has often been regarded as a prison sentence meted out by dominating males. An historical fact seldom considered is that, with Protestantism and private interpretation, the father became king and pope in his own home, and it must be admitted that to be so incarcerated *was* a form of penal servitude. To restore the Christian home would by no means imply the reinstatement of the patriarch-tyrant such as was found under the Protestant regime, but rather to emphasize the complementary nature of the two parental roles.

Within the Christian home the mother achieves a status and prestige unchallenged. Outside the home, for the most part, the woman must frantically struggle to gain or to hold a status which is transitory and precarious. This country of ours at present is in misery and travail suffering the interminable eruptions of women wildly studying, buying, preening, dressing, organizing, corseting, and psychiatric-ing, trying to recapture the status which motherhood bestows immutably. Where husbands and fathers neglect their homes and community responsibilities, the same fever disrupts the family, and mothers try to hide their motherhood behind the pancake mask of the free (or, synonymously, loose) woman.

It is said of the Mother of God, "Where Mary is, there is Jesus also." We can reverently paraphrase this truism and say

"Where the woman is, there the home is also." The mother incarnates the home. She makes it present. This cannot be said of the father (as any one might plainly see if he dropped into a house where the mother was hospitalized, and the father nervously filling in). The father directs and defends the home. He ties it together with the rest of society. The primary responsibility of safeguarding the dignity of the home belongs to fathers organized for the common good.

### **Father, Dear Father**

This prompts a question which is too frequently ignored. Why are there not more men in Catholic Action, especially married men? Why is religion predominantly a matter for women and children? I believe a basic answer to these questions lies in the fact that few Catholic fathers realize that their proper role as Christian men is to organize in defense of the home. They are chided for neglecting religious duties which often are secondary to this primary responsibility. (As, for example, joining the Holy Name Society or going to daily Mass. Not, mind you, that they couldn't do these things *too*.)

If family values seen in a Christian light were once again to animate the customs, habits, and legislation of this country, the traditional vitality of Christendom would be restored, and our culture would be secure from the threat of suicide within and attack from without. We could shout to our people and to the overpopulated nations of the world, "Let them live!" We could weave the economic and political pattern of social justice which would effectively implement the expressed wish of our Lord and Master, "Suffer little children to come unto Me!"

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### **CONTRACEPTIVE CANT**

They're bound to decrease our standard of living.  
If parents increase their standard of giving,



## BOOK REVIEWS

### Food for the World

#### THE GEOGRAPHY OF HUNGER

By Josue de Castro  
Little, Brown, \$4.50

I remember when I was in college hearing about the Malthusian theory and getting the impression that it was dead and

gone, that no one gave it serious thought. It was a surprise to wake up one day to find that "the Malthusians we have always with us"; that the theory has enjoyed a great revival, and that its proponents are declaring from the housetops that the growth in world population—unless it is stopped immediately—will far exceed the food supply and natural resources of the earth. The neo-Malthusians declare that the hunger of two-thirds of the world is caused by overpopulation and they offer in solution either one of two things: either (like William Vogt, author of *Road to Survival*) the viewing of extensive famines and their subsequent decimation of population as "not only desirable, but indispensable from the world point of view"; or (like Robert Cook, the author of *Human Fertility*) the advocate universal promulgation of birth control measures. In support of their theories, they produce what amounts to an array of damning evidence against the Almighty for not having given the earth sufficient resources to support mankind. Man, they say, must then take his welfare into his own hands, limit the population, and only encourage the "best people" (which of course does not include the Indians, Japanese, Chinese, Africans, Mexicans, the poor Southern whites) to reproduce.

In the past the believing Christian reading such books and hearing such measures proposed, while being filled with holy horror and being ready to register indignation at artificial birth prevention and other immoral measures, often through lack of knowledge was unable to answer the compelling statistics and scientific proofs. He was faced with the prospect of believing blindly in a bountiful providence while the author offered seemingly incontrovertible proof that humanity cannot find enough food to survive. Now, thank goodness, we have a scientist to answer such an assertion, and one who has the facts at his finger tips. In *The Geography of Hunger*, Dr. de Castro, renowned South American scientist and chairman of the United Nations Food and Agricultural Organization, sets out to show that hunger is man-made, and not due to any natural necessity or deficiency in the earth's resources. As for the supposed overpopulation of the earth (this thesis may surprise those who are unacquainted with the similar thinking of Halliday Sutherland) Dr. de Castro writes: "The crucial point of this essay is the argument that overpopulation does not cause starvation in various parts of the world but that starvation is the cause of overpopulation."

This phenomenon has been observed before, that "following period of calamity, famine and pestilence, populations always increase their rate of growth." Hunger increases the birth rate paradoxically enough, and the countries like China and India where the birth rate is the highest are the countries where millions live on the verge of starvation. Dr. de Castro has undertaken to explain the reasons for this striking phenomenon giving the facts that a lack of protein stimulates fertility, and that the



countries whose population subsists on a minimum, with very little protein from animals and animal products, have the highest birth rate. Thus nature works to save a threatened people from extinction. The author writes that "from the evidence it is logical to deduce that although it is impossible to eradicate hunger by controlling the growth of population, it is perfectly possible to reverse the process and control the growth of population by doing away with starvation. Simply to retard the birth rate as the neo-Malthusians advocate, would, with our contemporary economic framework, only diminish food production and thus increase starvation."

"The study of hunger in different regions of the world will make clear that human societies are ordinarily brought to the starvation point by cultural rather than natural forces, that hunger results from grave errors and defects in social organization," says Dr. de Castro, and he then goes on to discuss thoroughly hunger in each particular region, pointing up those economic, historical, and human factors that brought it about. His reasoning should make all capitalists and advocates of imperialism squirm, as he shows whole nations and peoples reduced to starvation to fill the coffers of greedy expansionists. Japan, India, China, Puerto Rico, and the natives of South America and Africa, are victims of the white man's avarice. Healthy aborigines weakened as they took on the white man's diet and were enslaved to his interests. Natural resources were exploited and used up to satisfy immediate and insatiable greed, and land that should have fed native populations was used instead for one-crop agriculture. The product—such as tobacco, rubber, sugar—was then exported to the colonizing country, with the natives left chronically starved and consistently exploited.

In the third and final section of his book, Dr. de Castro outlines a constructive program for satisfying the hunger in the world. He tells of the great tracts of land waiting to be tilled (of the 50 per cent of the globe's surface which can be cultivated, only 10 per cent is being used), of the methods which have been discovered to increase food production (to renew the soil and get the most out of it without despoiling it for future generations), of the new foods which are being discovered. He asks for a better distribution of food and a more equitable ownership of land, but warns that unless there is a change in the so-called "colonial economy" under which the industrial powers get their raw material at low cost and prosper at the expense of those producing it, the hunger problem of the world cannot be solved.

These directives presuppose almost universal interest of nations as well as individuals in the common good of mankind. Unfortunately, the great powers have not shown their readiness to unite to banish starvation and destitution as they have united to wage world war. My only negative criticism of Dr. de Castro's book is that he seems to exhibit an undue optimism concerning man's ability of *himself* to solve all these problems which confront him. The selfishness, individualism, hate and greed which have made for world hunger are not going to be cured without the help of grace.

However, let us allow Dr. de Castro the last word (he certainly deserves it for a magnificent book): "The neo-Malthusian doctrine of a dehumanized economy, which preaches that the weak and the sick should be left to die, which would help the starving to die more quickly, and which even goes to the extreme of suggesting that medical and sanitary

resources should not be made available to the more miserable populations—such policies merely reflect the mean and egotistical sentiments of people living well, terrified by the disquieting presence of those who are living badly.”

DOROTHY DOHEN

## Co-operatives in Action

### CRADLED IN THE WAVES

By J. T. Croteau  
Ryerson Press, \$3.75

If one solution to poverty and hunger is to tap potential resources, another is to learn to use justly and wisely the resources we have. The co-operative movement has been an attempt to do just this. Dr. Croteau gives an account of one such experiment in *Cradled in the Waves*, his description of the co-operatives in the Maritime Provinces of Canada.

The hunger and unemployment consequent to the economic depression of the 1930's were felt throughout America. The people of the Maritime Provinces met this crisis with organized effort, working together to erect a system of control over their economic life. How well they succeeded can be judged by the fact that in 1950 there were 29 co-operatives and 50 credit unions in Prince Edward Island alone.

Dr. Croteau's story is principally that of the co-operative development on Prince Edward Island (the Antigonish movement) where he spent thirteen years indoctrinating the people in co-op thinking and practices, setting up the machinery for their development, training leaders and organizing groups.

One is most forcibly struck by the fact that such movements do not simply evolve—they require thought, work, prudence, experiment; they must buck opposition not only from local merchants but often from the very people they aim to serve. Here adult education and indoctrination are necessary, and much of Dr. Croteau's work lay in helping the Islanders realize how co-operatives would help them.

Always a factor in such a movement is the problem of teaching people to work together for the common good, not primarily for their own interests. But the author observes, "We learned for one thing that there are vast potentialities in the people themselves and that while human beings at times are individualistic and self-seeking, they also have vast unexplored capacities for unselfish co-operation and mutual aid."

*Cradled in the Waves* is a record of experiences that will prove of assistance to those thinking along co-operative lines; the book will also persuade one already familiar with co-operatives of their value and even necessity. But for the reader who is not too clear on the intricacies of co-op organization the book may seem a personal account of the author's struggles to launch such a movement without any specific details as to what such a movement comprises.

Dr. Croteau is at his best when handling the movement *per se*; one would wish that this phase of the book had been developed more and that less space had been devoted to the descriptions of cruises, road trips or rainy nights, distinguished visitors, and difficult characters encountered by the author.

DOROTHY C. LABARBERA

## The Woman Who Was Poor

### THE LONG LONELINESS

By Dorothy Day  
Harper, \$3.50

In the fall of 1941, shortly before the United States formally entered the war that was then beginning to engulf the world, a quiet afternoon's discussion

took place in Peter Maurin's room behind the *Catholic Worker* center on Mott Street, New York City. Father Orchard, a former Protestant minister from England, was discussing with Peter Maurin, Dorothy Day, and some other members of the *Catholic Worker* staff the problems that would be presented to non-violent American Catholics by America's participation in the Second World War. Everyone present agreed that this participation was not far off, and tried to look without flinching into the abyss. Sentences were often slow in coming and there were pauses while each person in his own way sought to absorb the strong ideas of Peter Maurin and Father Orchard. Finally Dorothy Day spoke. The stand of the *Catholic Worker*, she said, had been absolutely clear and unequivocal—it was against war. When the United States became a belligerent, there was only one thing to do; continue to restate this position despite fear, despite threats, despite ostracism. Only imprisonment of those speaking against the war would still the voice of the *Catholic Worker*. Dorothy Day said the words in so considered, so withdrawn a manner, that there was no trace of bravado, of the martyr-pose. This example of complete obedience to conscience, come what may in the way of punishment by society, influenced me to the very depths of my moral being, as contact with the *Catholic Worker* has influenced a whole generation of Catholics in America and throughout the world.

When the war came, a few weeks later, the *Catholic Worker* did not mitigate its stand one iota; it stood its ground and waited for whatever fate would be meted out by a state at war. Neither the government nor the Church in the United States stilled this incessant voice for peace, and so it happened that while in Berlin and other capitals of Europe, men were led out to their death for refusing to participate in war, the *Catholic Worker* as a regular newspaper was one of the few unbroken instruments of peace left in the whole world—possibly the only one.

In *The Long Loneliness* the author shows herself again and again to be a woman who stood her ground. She relates how the new paper, the *Catholic Worker*, rose to a circulation of more than 150,000 copies a month in response to an upsurge of interest in radical Catholicism from one end of the country to the other. Because of an unshakeable position on the Spanish Civil War, circulation plummeted to about half the above number. But the editors of the paper were never sorry that they kept reminding their readers that the bishops, priests and nuns of Spain, who met death during those years of carnage, did not leave this life reminding their killers that other Spaniards would revenge them by bombings and mass executions. They died forgiving and blessing.

The first two sections of *The Long Loneliness*, entitled "Searching" and "Natural Happiness" are a chronological telling of Dorothy Day's life up until her meeting with Peter Maurin. These sections, which form more than half of the book, give the effect of a diary, written under such pressure that there was little opportunity to select significant details or point up incidents. The author tells us in advance that she is a "journalist, not

a book writer," and so we can relish the first two parts for what they reveal to us of a girl and woman "haunted by God" until she offered Him in Baptism first her little child, and then her own great heart and soul.

It is in the final section of the autobiography, "Love is the Measure," that the stories and the telling of them take on fire and shining life. Here are the loving descriptions of Peter Maurin, the peasant from the southern border of France, whose cadenced commentaries on labor, work, war and the general situation of the world, clarified issues for countless people. The messages that would help save society, thought Peter Maurin, could only reach the man in the street through "round-table discussions, houses of hospitality, and agronomic universities." A newspaper would be the forerunner, the popularizer, of these programs. Dorothy Day, an experienced journalist, was the person to start the paper, said Peter. Start it she did, from her own little flat. Later came the houses of hospitality, the farming communes, the other papers in England and Australia. Later too came the dissensions that wounded again and again the sense of community of the groups. Of these agonizing episodes, Dorothy Day writes simply and truthfully without naming names. The charity of the writing is so enveloping and so complete that no bitterness seeps through.

Possibly no lay movement confronts with such head-on clearness the problems and anguish of our time as the *Catholic Worker* movement. In "Love is the Measure," Dorothy Day shows how men and women can bring the role of conscience into that most secularized of all activities, modern war; how ordinary people can and should surrender superfluities for Christ's sake, particularly when so many millions are hungry or are wandering as refugees, shelterless in an inhospitable world; how the day-in-day-out practise of the works of mercy by individuals can be a counter-move to the rapid dehumanizing of our society. On a few pages of her book, and in the monthly paper, these blazingly important messages are a bit beclouded by a preoccupation with such shock words as "anarchism"—a system which is presented as a panacea for present-day ills. In the issues of the *Catholic Worker* since Peter Maurin's death, there might be said to be a weakening of the main messages because of excessive concern for such concepts as anarchism, for Gandhi-olatry, for shrill criticisms which lack the serenity and breadth of Peter Maurin's comments.

But as this book shows, the *Catholic Worker* can survive these tangential drives as it has survived others, because it has its center in the center of all things, love. This is the book which should bring the message of the *Catholic Worker* to the present generation of college students who unfortunately have remained untouched by it.

EILEEN EGAN

## A Sick World

**THE FLIGHT FROM GOD**  
By Max Picard  
Regnery, \$2.50

Max Picard is a German Swiss of Jewish ancestry, a convert to the Catholic Church. He is a wise man, with a penetrating, intuitional view of the

world. His books contain insight rather than ordered analysis or argumentation.

What Dr. Picard wants to show is what is really happening to the world below the level of surface events, and the universality of this catas-



trophe. *The Hitler in Ourselves* is the title of the first book of his published here, and gives the clue. Hitler was not one evil man threatening to destroy us innocents. He was the personification rather of our own vices. In *The Flight from God*, similarly, the diagnosis of a sick world applies to us all. We are running away from God and rationalizing the flight. Everything is caught up in this tremendous fleeing, or soon will be. Within such an analysis there is no place whatever for singling out individual scapegoats, for arguing Europe versus America, East versus West, one nation versus another, or democracy versus some alternative form of government, not to mention the remote and rarefied arguments about church and state, or minor election issues.

In Dr. Picard's view, it is this mass flight from God that explains everything. In the ages of faith individual men fled from God, but society continued to be ordered to Him, and therefore to have stability, certainty and other qualities of being. Today it is as though the whole world had become mobile, had suddenly entered a current of relativity and flux, had set out in great devouring masses and at an accelerating pace, toward its own destruction. How can a man stand still and *be* in a world of total *becoming*? Dr. Picard shows the application of his thesis to many fields, including art, economics, the modern city, the human face, language.

Sometimes the book is a little difficult. There are two introductions (one by Gabriel Marcel) which are helpful. I personally think the author beats his thesis to a near pulp sometimes.

According to Dr. Picard, the hope for a world fleeing from God lies in the flight itself. He takes his clue from Saint Augustine, who fled God only to encounter Him at every turn, but "The Hound of Heaven" also keeps suggesting itself. I found this resolution of the problem unconvincing. A world in flight from God, which has ordered itself to that flight (that is, which has secularized itself) is not in precisely the same situation as is a soul fleeing grace. And even in the case of a soul fleeing grace, it would be presumptuous to assume that God will continue to chase indefinitely.

CAROL JACKSON

## The Beggar Saint

SAINT BENEDICT JOSEPH LABRE

By Agnes De La Gorce

Sheed & Ward, \$3.00

If the story of a man whose real vocation was to be humiliated has strong appeal for us, then we must be

growing homesick for the things of heaven, and this is progress. All the rich quality of the beggar-saint Benedict Joseph Labré somehow makes us in our comfortable mediocrity feel shabby.

Agnes De La Gorce's life of Benedict gives us some of that hunger for love of God that this saint had all his life. From childhood on he was never a stranger to Him; his comprehension of God grew from a love shot through with scruples to a love of passion and peace. Benedict gave himself utterly. And God chose to make the life-long pilgrimage of Labré bear terrible witness to His love.

Here is a man who taught us with his life that it honors God to trust in Him. Humanly speaking, his life was useless. To us of twentieth-century mentality, it was more than that. It was a hygienic abomination,

for Benedict was as intimate with vermin and filth as was Francis with the burden of Brother Ass. A man who made it his business to live absolutely in Christ and His passion, to be a victim-soul, to deny himself even the smallest legitimate needs; surely, this was waste. Surely it was waste when the eldest son of pious French peasants gave up his rights to the privileges and goods of his family, and then stopped, almost at its completion, his schooling for the priesthood. Turning with longing to the Trappists, and being rejected, Benedict spent the rest of his life seeking the will of God. He chose to be misunderstood; he rejoiced at being stoned and jailed. This was his life then, wandering, wondering, a pilgrim always. And often, with humility, a wonder-worker.

To a world on the verge of the French Revolution this man Labré was a dirty, foul-smelling beggar, mocked by the very children whom he honored for their innocence, and stoned by the beggars whom he venerated for the Christ in them. Yet Agnes De La Gorce tells this story with such vigor and force that we recognize as incense the life that Saint Benedict spent so generously.

The author, a Frenchwoman, skillfully brings to life the canonization papers of a countryman whom at his death Rome claimed in wild tumult as her own. There is one regret however. Rosemary Sheed in translating paid us the compliment of an easy acquaintanceship with French. So many fragments left untranslated are lost, and we are jealous of even those fragments. Such a translation with bilingual snatches is for the elite, and this is a saint's life that everyone should know.

KATE DONAGHY

## Especially for Priests and Doctors

### MARRIAGE, MORALS, AND MEDICAL ETHICS

By Frederick L. Good and Rev. Otis F. Kelly  
Kenedy, \$3.50

Only the field of socio-economics confounded the Christian layman seeking ethical norms of conduct more than

the field of medicine and surgery. As the marketplace before them, the operating room and the doctor's office were unfriendly to moral principles. Morality, it was alleged again, only hampered science. Medicine and surgery were adequate laws unto themselves with the doctor playing the role of God. In an era where immoral operations call for fancy prices and murder is given a fancy name, the publication of a book on medical ethics is received with genuine satisfaction. Frederick L. Good and Rev. Otis F. Kelly, both doctors, the latter also a priest, have given medical laymen, particularly priests and hospital administrators, a first class manual of medical ethics.

Beginning with the Christian concept of matrimony and the fundamental principles of morality, Doctor Good and Father Kelly discuss in turn every worthwhile medical and moral aspect of conception, pregnancy, and labor. Nausea, antepartum bleeding, endocervicitis, submucous polyp, cancer of the cervix, fibroid uterus, miscarriage, placenta praevia, premature separation of the placenta, cancer of the body of the uterus, ectopic pregnancy, the Rh factor and other pertinent conditions are completely discussed. One chapter is devoted to the regulation of conception and to

psychiatry. The book concludes with an analysis of matrimonial court procedure in the Church and a chapter on Baptism and Extreme Unction.

The best compliment I can pay the book is to observe that a secularist, if he should ever chance to read through to the end, will be very mad at the authors. Good and Kelly have managed to combine beautifully good science and good morals. They discuss, for example, ectopic pregnancies and find it easy to insert something on the Baptism of the fetus. They talk about supernatural grace with the success that they talk about fertility. The doctor who knows little ethics and the priest who knows little medicine will find this book invaluable.

Some of their judgments and observations are worth quoting: "It is obviously impossible for anyone fully to understand and appreciate the teaching of the Church in regard to marriage, divorce, birth control, sterilization, abortion, artificial insemination, and the like unless he knows the general Christian concept of human nature and destiny; and it is hardly to be expected that men and women who do not subscribe to these principles will face danger to health, to life, or to economic or social status in order to live up to them (p. 6)." "Masturbation is by no means universal. It is often asserted to be so, possibly as a rationalization by those making the assertion or as a result of their limited acquaintance with humanity (p. 49)." "The best food for the newborn baby is what nature intended it to be—mother's milk. We also believe that the best way to reduce the infantile mortality rate further is to encourage every mother who can to nurse her baby (p. 62)." "The opinion expressed to the woman with a rheumatic heart disease or a chronic nephritis or with diabetes or tuberculosis, to mention a few conditions, is that she should follow the Rhythm method indefinitely, even for the rest of her married life if her medical condition does not improve" (p. 129). "We are firm believers in the safeness of the Rhythm method. We have compared our figures with those given out at certain so called 'birth-control clinics' where contraceptives, and so forth, are the vogue. Our statistics are always better than those from the contraceptive clinics" (pp. 131-132). "We are glad to state, too, that our mortality from those conditions supposedly benefited by therapeutic abortion has been zero" (p. 149).

The authors nowhere imply that the medical profession has all the answers. On the contrary, it is clearly evident that the moral way is the healthy way if doctors will only take the trouble to find it. It is only too true that not all doctors are competent to solve difficult cases with the result that contraceptives and abortions become their handy crutches.

The book is well written although in spots it is written too abstractly and in too great haste (so it seems). One paragraph made no sense to me: "Let us take one of the theories advanced to explain why stuttering is more common in boys than in girls. Incidentally, there is no commonly agreed-upon cause or treatment of stuttering. The point here is the fact that in a very large proportion of cases it spontaneously disappears earlier among girls than among boys" (p. 46-47). At the end of the book I still did not know why stuttering is more common among boys than among girls. The book also would have been benefited by some drawings or illustrations and an index would provide a handy reference to the many minor points discussed. And as a point of curiosity, I should like to know if Father Kelly received his medical training before or after ordination.

REV. GEORGE A. KELLY



## BOOK NOTES

This April issue of INTEGRITY should reach you in time for you to rush out and buy a copy of *Holy Week* by Monsignor Ronald A. Knox (Sheed & Ward, \$2.50). Along with the Masses for every day in Holy Week, there is given the text of Tenebrae, Vespers and Compline. The Latin and English are both here, so you should have little difficulty in following along with priest and choir. This book should be a great help toward intelligent and reverent participation in the official worship of the Church. . . . We should like to call the attention of doctors and nurses to the *Catholic Medical Quarterly*, a journal published by the Guild of Saint Luke, Saints Cosmas and Damian in England (90 West Kensington Court, London, W. 14). The latest issue has several articles on therapeutic abortion, and on the mother-or-the-child controversy which was reactivated by the Papal address to midwives. . . . *Saints for Our Times* by Theodore Maynard (Appleton-Century-Crofts, \$3.50) proves to be a rather disappointing book. It is pleasant enough reading, as Mr. Maynard's books always are, but one is moved by the title to expect a different sort of book. The author does not give a clear indication why the eighteen saints he chooses are especially pertinent for our times—either in the way of their imitability, or in the fact that they have a special message for moderns. . . . Most Chesterton fans will read Maisie Ward's *Return to Chesterton* (except possibly for the group who disagree violently with her interpretation of their hero), and they will read it with great avidity. As you can surmise it is intended to be a sort of sequel to her previous biography of G. K. The second book fills in the gaps, mostly with "human interest" material. There are accounts of the inner workings of *G K's Weekly* (which should be a consolation to all inefficient editors of magazines). Sometimes fascinating, sometimes tedious, it nevertheless serves a purpose in completing the portrait we have of Chesterton.

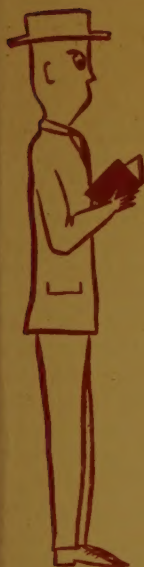
### **We Think There Should Be Many More People in the World Who Read INTEGRITY**

You may have missed these back issues which are pertinent to the subject we've treated this month: One World, Progress, Marriage for Keeps, Co-operation, The Crisis, the Dispossessed (all 25¢ a copy), and Rhythm—The Unhappy Compromise (20¢ a copy, or 10¢ a copy for 25 or more copies). Send your order directly to INTEGRITY, 243 East 36th Street, New York 16, N. Y.

### **A Holiday in the Tropics? Not when it rains!**

In Bo, Sierra Leone, West Africa school attendance jumped from 600 to 1,900 in four years. The shade of the Mango tree provided an ideal class-room in the dry season—but it rained! No money was available for building so Fr. O'Flynn, a Holy Ghost Father, came directly from Sierra Leone to New York to raise funds. \$1,000 would build a school. Would you send \$1 to Fr. Charles O'Flynn, c/o Mrs. J. McDonald, 2808 Wellman Ave., Bronx 61, N.Y.





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# APRIL BOOKS



## WILLINGLY to SCHOOL

by Dom Hubert van Zeller

The boys at Downside in the author's time were as pleasantly nutty a collection as we ever heard of. The monks, apparently, could take any amount of extraordinary goings-on in their stride, and if the lay masters were not always as happy, at least the author's pictures of them have brought them nearer to immortality than they were likely to get otherwise. (The gentleman on the left is one of them.)

We finished the book with a feeling that all future spiritual writers ought to be educated at Downside: you'll see what we mean. *Illus. by the author.* \$3.25

## A SUMMARY of MORAL and PASTORAL THEOLOGY by Henry Davis, S.J.

This is mostly for priests, of course, but there are plenty of good reasons why lay people should know something of the laws of the Church: laws which are the essence of common sense and much less rigid than many of us suppose. \$5.00

## A MONUMENT to ST. JEROME Edited by Francis X. Murphy, C.S.S.R.

Essays on St. Jerome by various writers—St. Jerome as historian, as a spiritual director, as an irascible hermit, St. Jerome and the Barbarians, St. Jerome and the Canon of Scripture are some of them. \$4.50

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If you didn't see the *Trumpet* with five Van Zeller pictures in it, ask Pirie MacGill to send it to you: but say it's the February one you want or you will get the April one. Better still, ask to be put on the *Trumpet* list, beginning with the February issue.

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